

The Humble Advice, and tender Declaration, or Remonstrance of several thousands of men fearing God, in the County of *Durham*, *Northumberland*, and the adjacent parts of *Westmerland* and *Cumberland*, with the North part of *Yorkshire*;

To the Lord General Monk, and those vvith him.

My Lord,



Some Reports of late confirmed by your Lordships Letters to the Speaker, the Lord *Fleetwood*, and Lord *Lambert*, in print, followed with a Declaration since in print, the sight and sence of which, makes our hearts tremble to think, that you, who as brethren with the rest of the Army, have gone hand in hand to hazard your lives for our Liberties, should now appear to fall out for the want of a right understanding each of other; did you but see how the enemy doth triumph with your Declaration, or Letters, in their hands; and what fresh blood seems to be gathered in their hearts from your threatening to lose your blood against your brethren; and how that none but enemies to our dear bought Liberties triumph in this, sure you would lay your hands upon your hearts, and judge that your proceed cannot be of God, and that God will not prosper you in a design of this nature, to throw away all that Liberty and freedom at one cast, which so many years vast treasure and blood hath purchased by Inch-meal. We are also sadly grieved to hear the reports of the Malignant spirits, some crying out, *Monk* was alwayes true to his old Master, and now he will seasonably serve him; others crying out, The brethren of Iniquity have set each others house on fire, and we will stand by and warm our selves; you cannot beleve how these few dayes and nights, since your Letters were seen, what roaring and ranting hath been amongst the enemies of our Liberties; what heart-breakings and tears they have caused in the hearts of them that fear God. As you have any pity to the preservation of these Nations, take a second and more serious view, as of the grounds of your resolutions, so, of the bloody effect that your design unavoidably will cause, if you persist in it. You cannot be ignorant, that in all these strange revolutions, God is carrying on a design, and how never none prospered that stood against it, though under specious pretences of a just ground, witness Sir *George Booth* and his party, crying up Parliament priviledges. Would you be one that sides with God in his design? It is not a probable way to answer Gods end by imprisoning his instruments, and countenancing his enemies. If any change be admirable, that is, that those good men that not long since were objects of your favor, are now under your frowns. It's a sad beginning-work, to imprison so many godly men, as we hear you have; for, though some thousands of us differ from some of them in some small matters in the form of worship, yet we judge they with us are children of one Father; and such, that he hath, and we trust will favour in this sad day. Alas, what would you have your brethren do? would you have the fruit of their Repentance to have been a willing putting their necks under the yoke of slavery so long fought against, and have led us to have done the same, viz. a willing submission to be deprived of the Liberty of petitioning Parliaments, and judged Traitors for so doing, when as it is the proper and true birth-right of all Englishmen? Do you judge that repentance of any evil should cause them to stand by evil, and set open the flood-gates of ruine upon the Liberty of the people of these Nations, which unavoidably must have been, if their practice before mentioned had not been stopt? It was a sad violence to the people and Armies liberty, for the Parliament to Vote out so many noble Assertors of our Liberty in one day, and we are credibly informed so many more were designed to be so dealt withall within a few dayes. What would the end have been? Oh, unheard of practice! and for opposing of this, shall your brethren and friends be accounted your enemies? Will you call every check and stop to unjust proceeds, a force upon a Parliament, especially when it ariseth from some personal animosity and ambition in some few men in Parliament? Or can your standing by such men in such a practice, be a true asserting of Parliament-priviledge, or the fundamentall rights of the people? But part of our comfort is our hopes, when you understand it is not a part, but the whole Army that doth this; and that it was not a personal advantage, but a publique necessity, that did put a force upon the Army, to put a check to these men in Parliament, you will soon change your minds, and put an end to our enemies hopes, and turn our sorrows into joy. Alas! should men there have their Liberty to do what they will, how soon would the spirit of the people run into the Parliament, and the spirit of the Parliament into a King, and his spirit into Tyranny? Where is then our Liberty so long prayed and fought for? If you will but set all prejudice aside, and consider, That if you and the Army fall out about this business, thus stated, as our State stands, and as the spirits of people are now disposed, the forementioned evils unavoidably will come upon us. All which we humbly beg, you would seriously and seasonably consider: And we further intreat, that you would put a candid construction upon our thus interposing, and tending the poor mite of our advice. The Lord in whom is our strength, knows we do it not out of any evil design; but as poor *Abigails*, whose sayings hereafter may be found seasonable, and such, who dare not but empty to you our hearts, before we take up Arms in standing by the Army, which we judge in conscience we are bound to do, hazarding our Lives, and our *All* with them, whom God hath so highly honored. But we trust the Lord, will so change your hearts, that we shall never have cause to lift up our hands against you, in standing by them; but if we do, we have faithfully declared our grounds, and done our duty, and could no otherwise do, lest you should judge the hearts of all Gods people were with you. We remain

Your friends, so far as you are friends
to God and the Good old Cause.

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